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THE ANTHROPOLOGY CURRICULUM PROJECT--GRADES TWO AND FIVE.

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THIS DOCUMENT IS A SECOND-YEAR PROJECT REPORT OF A 5-YEAR EXPERIMENTAL PROGRAM TO DEVELOP AN ANTHROPOLOGY CURRICULUM FOR GRADES 1 THROUGH 7. THE MATERIAL IS IN A SELF-CONTAINED UNIT PACKAGE FOR EACH GRADE, REQUIRES 4 TO 5 WEEKS PER UNIT, AND IS DESIGNED TO FIT INTO A SOCIAL STUDIES COURSE WITHOUT DISRUPTION OF NORMAL SCHOOL ACTIVITIES. EACH UNIT PACKAGE CONTAINS (1) TEACHER TEXTS, (2) TEACHER GUIDES, (3) STUDENT TEXTS, (4) STUDENT GUIDES, AND (5) PRE- AND POST-TESTS. UNITS FOR GRADES 1 AND 4 WERE TRIED IN 1965-66, AND FOR GRADES 2 AND 5 IN THE SPRING OF 1966. UNITS FOR GRADES 3, 6, AND 7 ARE PLANNED FOR USE IN THE SPRING OF 1967. THE GRADE UNITS EMPHASIZE THE FOLLOWING AREAS--(1) CONCEPT OF CULTURE, (2) THE NEW WORLD, (3) CULTURAL CHANGE, (4) CULTURAL VARIATION AND ENCULTURATION, (5) THE OLD WORLD, AND (6) CROSS CULTURAL COVERAGE OF THE LIFE CYCLE. A TEST OF THE MATERIALS WAS MADE WITH COOPERATING GEORGIA SCHOOLS IN THE SPRING OF 1966, USING THE PRE- AND POST-TESTS, THE STEP INTERMEDIATE SOCIAL STUDIES BATTERY, AND THE CALIFORNIA INTERMEDIATE READING BATTERY. THE REPORT STATES THAT THE RESULTS SHOWED ALL THE CHILDREN IN THE GEORGIA STUDY MADE SIGNIFICANT GAINS IN LEARNING. DESCRIPTIVE MATERIAL OF THE CURRICULUM MATERIALS ARE INCLUDED IN THE DOCUMENT. THIS PAPER WAS READ AT THE ANNUAL MEETING OF THE AMERICAN ANTHROPOLOGICAL ASSOCIATION (PITTSBURGH, NOVEMBER 17-20, 1966). (DD)

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THE ANTHROPOLOGY CURRICULUM PROJECT: GRADES TWO AND FIVE

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The Anthropology Curriculum Project at the University of Georgia began operation June, 1964. It is a five year project preparing units based on anthropology for use in grades 1-7. This paper constitutes a progress report on the first two years of work.

There are two approaches to the social studies. The more traditional of these is the fused curriculum in which all of the social sciences are integrated or correlated into a single course of study. There has been considerable discontent with this method because the end result is too often a mishmash reducing everything to the lowest common denominator. Some recent curriculum developments are attempting to incorporate the basic concepts of the individual social sciences.

The second approach is that of teaching the individual disciplines as separate and distinct sciences. This is based on the realization of the fact that the volume of knowledge has increased to the point that the all knowing generalist is almost a thing of the past. In addition there is recognition of the fact that each of the social sciences has a distinct contribution in concepts and methodology. Each is taught as a separate discipline at the college level. Sooner or later students will study these individual fields of knowledge. The problem is that of deciding how early in the educational experience they should be identified.

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It is the premise of the Anthropology Curriculum Project that anthropology can be introduced as early as the first grade in a meaningful manner. This is possible for at least two reasons. First, we have underestimated the ability of children. They are capable of learning much more about various sciences, it has been possible to reduce masses of information to basic principles that are readily teachable. The basic concepts of anthropology can, therefore, make a contribution to the social studies in their own right.

In education today there is much discussion concerning the relative merits of the inductive vs. the deductive methods of teaching children. The inductive or discovery methods call for children to examine materials and make generalizations from them. In the deductive method the generalization is presented and in turn used to examine facts. The Anthropology Curriculum Project has selected the deductive method. Since anthropological concepts are generally missing from current social studies curricula, teachers and pupils have a very limited base from which to induce generalizations or concepts. In the deductive method the teacher presents a generalization, such as, "all cultures have adapted ways of earning a living which provide the physical requirements for survival." The teacher helps the pupils examine a variety of cultures. For example, they compare the hunting and gathering Arunta, the herding Kazak, and the industrial Americans to see that all three represent varying solutions to the problem of earning a living.

The production of the units is a team effort. The director of the project (Marion J. Rice) is Assistant to the Dean of the College of Education, and the co-director (Wilfrid C. Bailey) is an anthropologist. Other members include specialists in evaluation (Albert J. Kingston and James Wash),

an elementary curriculum specialist in social studies (Oscar T. Jarvis), a logician (Robert Heslep), specialist in teaching aids and visual material (Juanita Skelton), and a second anthropologist (Francis J. Clune).

Unit packages are being prepared for each grade, one through seven. Each unit is designed to take up the usual social study period for twenty to thirty days. There are several basic reasons for short units rather than a year long curriculum. A short unit that can be simply plugged into the existing curriculum results in a minimal disruption of existing activities. Studies of the adoption of new technology by farmers has shown that they are more willing to attempt something that is divisible into small units that can be tried without having to go all the way and make a complete change. In a similar manner it is thought that the short units will be more acceptable for trial by interested teachers. In addition, a realistic appraisal of the situation clearly suggests that anthropology should not expect to monopolize the situation to the exclusion of the other social sciences. Each must find a spot in the curriculum.

The unit package consists of five items. Background essays or texts on each topic were written for the teachers. Instructions for presenting the material were contained in a teachers' guide. The guide includes an outline of the objectives for each lesson, suggestions for children's activities, vocabulary, and bibliography. Materials for the pupil include a text and a study guide. Examination of existing social studies achievement tests showed a lack of anthropological content. Therefore, it was necessary to develop tests. Each unit has a pair of tests. One can be used as a pre-test and the other as a post-test. The difference between the scores on the two tests can be used as a measure of learning from the units. It is

hoped that some visual aids will be produced. One, a movie on archaeological method, is now in trial form. (This movie was shown for the first time here at this meeting.)

The units are arranged in a spiral curriculum. That is, each major topic is treated twice, first at elementary level and then again in a more advanced form. Because the concept of culture is the most important contribution of anthropology, the first pair of units developed this topic for grades 1 and 4. At grade one, two fundamental principles were treated: all people must meet the basic problems of living and cultures work out different solutions. All people do the same things but in different ways. The grade four unit emphasized cultural variation and enculturation. These units were first tried in the spring of 1965 and used a second time in 1966.

The second pair of units, grades 2 and 5, were on the development of man and his culture. They had their initial field test in the spring of 1966. The second grade unit dealt with New World and included sections on archaeological method, New World Prehistory, and the Hopi. The fifth grade unit was on the Old World and contained archaeological method, evolution, fossil man, and Old World Prehistory. The third and sixth grade units on culture change will be taught in spring 1967. These units will emphasize decline of traditional cultures, modernization, and planned change. The seventh grade unit will be a cross cultural coverage of the life cycle.

Not only will these seven units provide a wide range of anthropological topics but, at the same time, will give a broad coverage of world cultures. The concept of culture used the Arunta, Kazak, and modern America. As already pointed out, the development of man and his culture covered both New and Old World Prehistory. Culture change will draw its examples primarily

from Japan, India, Africa, Latin America, and the United States. Each unit permits comparison of the American culture with other areas in the world.

One of the major problems created by the introduction of new types of subject materials in the elementary school curriculum is that of teacher training. Except where there is team teaching the teacher is faced with the rather appalling job of being an expert in reading, language, arts, new math, etc., and now anthropology. Relatively few teachers have had training in anthropology. They cannot expect to be thoroughly trained in every subject area. Therefore, every unit must be self contained and have all the material needed so that any adequately trained teacher can handle the unit. The anthropology materials were prepared with this objective in mind.

In order to test the suitability of the units in anthropology, arrangements were made with a group of cooperating schools in Georgia. These schools agreed to use the units for the full five years of the project. Two teachers are being supplied at each grade level. One teacher attends a summer institute on the campus of the University of Georgia. At this institute the teachers took two courses in anthropology. One was a standard introductory course and the other was an advanced course related to the units they were scheduled to teach. For example, in 1965 they took a course in human origins and in the next school year they taught the units Development of Man and His Culture. In 1966 the specialized course was on culture change in preparation for using the units on culture change in spring 1967. These teachers are known as the experimental teachers. The experimental teachers are matched with another teacher at the same grade level who did not receive the special training. These are the control teachers. The experimental design calls for comparison of the results obtained by both groups of teachers.

The 1966 field test in Georgia involved units for grades 1, 2, 4, and 5. A total of 128 teachers taught 3,700 pupils. Each class was given one form of the test at the beginning of the unit and an alternate form at the completion of the teaching. This allowed for the measurement of the degree of mastery of the materials. In addition, some of the classes have been given STEP Intermediate Social Studies Battery at the start and end of the units. Others were given the California Intermediate Reading Battery.

The results of the testing would appear to substantiate the following statements:

(1) Elementary school children can learn anthropology when it is presented in a sequential manner. The pre- and post-measures administered to grades 1, 2, 4, and 5 have shown significant gains. This is in a sense a self fulfilling prophecy. Children can probably learn any subject that is taught in a systematic manner and geared to their grade level.

(2) Elementary teachers can teach the University of Georgia units despite the fact that they had not studied anthropology at the college level. Comparison of the performance of pupils taught by experimental and control teachers showed both the classes taught by the experimental teachers and those taught by the control teachers made significant gains. Although the gains were usually higher for experimental teacher classes, the differences between the two groups were not significant. Thus both were able to handle the materials with roughly the same degree of effectiveness. There is subjective evidence to indicate that those who had studied anthropology felt more secure than those who taught without having studied it in college. Similarly those who were in the program for the second year appeared to be more secure than those teaching anthropology for the first time.

(3) There is evidence that anthropology as stressed by the project is not presently being taught indirectly in the other social studies curricula employed in elementary schools of Georgia. The pupils showed very little change in STEP test scores after taking the anthropology units. Gains in anthropology did not produce gains in the STEP tests that are usually considered to be a measure of attainment in the social studies.

(4) Fourth and fifth grade pupils appear to enjoy the study of anthropology despite the fact that many regard it as a "hard" subject. These pupils were asked to respond to a brief questionnaire concerning their experience with the units. Children seem to especially enjoy sections on field methods. In general the reactions of elementary children seem to be not too different than those of university students taking the introductory course. The material is very interesting but it is hard to master all of the details. It would seem that the units crowd the students ability. On the other hand, teachers reported that even the slow learners were interested.

Two other evaluation mechanisms have been used. Each teacher using the units has kept a log reporting her activities and reactions to the material. Each spring cooperating teachers in Georgia are brought to the campus for a feedback conference. At this time they discuss their experience with the project staff.

Throughout the country there is extensive interest in curriculum revision. Many individuals are making surveys of curriculum projects. Their findings are reported in a variety of education media. Thus school people at all levels learn about various projects. As a result, the project has been almost swamped with requests for information. In response

to these requests sample sets have been made available at a nominal price. As many as 78 have been shipped in one three months period. After examination, schools have asked permission to utilize our units. Materials in classroom quantities have been released at cost to schools agreeing to use project pre- and post- tests and return them to us for analysis. In 1965-66 a total of 62 classes in 35 schools in 13 states participated in field testing the units. From a variety of sources we have learned that teachers have been using sample sets in the classroom but have not reported to us.

What are the characteristics of those using our materials? The groups using materials in Georgia have not been special classes. Principals have assigned regular teachers with their regular classes. Both white and Negro classes have been included. The Georgia sample contains only a small number of schools from middle class neighborhoods in large urban centers. Most of the schools have been in low income neighborhoods, small cities, and rural areas. This would lead to the conclusion that the units can be successfully taught in almost any classroom.

Full analysis has not been made of inquiries and of the test results from out-of-state schools. Certain impressions can be reported. Relatively few inquiries have come from Georgia and other Southern states. Most have come from Eastern, Midwestern, and far Western states. Schools using the units have been in better middle class suburbs and from schools carrying on special programs. The group reporting the highest pupil gains was an honors class from a school in a far western state. It would seem that the classes in innovative schools do even better than those in Georgia. It would seem that the units are usable in most any classroom. However, there

is a need of systematic testing in a wide variety of situations. Of particular importance would be schools in large cities representing a cross section of socio-economic situations. Regional comparisons could be revealing. To what extent will regional variation in school programs and cultural backgrounds influence differential learning?

The development of anthropology units for the elementary grades has revealed several important problems:

(1) The first problem with the material was that of the vocabulary. Every field of knowledge has to develop its set of labels to designate the concepts and to categorize its data. When the discipline has not had wide public contact, its vocabulary will, of course, be strange and different. Vocabulary was the problem most frequently mentioned by teachers. There is some indication that the teachers had more difficulty with the vocabulary than did the pupils. Several teachers made games out of learning the vocabulary.

(2) Closely related to the vocabulary problem has been the amount of information packed into the units. The initial reaction of some was that there was just too much to teach. Teachers who used the fourth grade unit on the concept of culture recommended that the content be reduced by eliminating the section on the culture change. However, after the same teachers taught the unit a second time they asked that the section be put back in.

(3) Teachers are constantly asking for supplemental materials. They want pictures, books, movies, filmstrips, and other materials to use along with the units. There is appearing a mass of childrens books based on anthropology. Some of them are very good and well worth recommending.

Evaluation as to grade level and content is a time consuming job. A dilemma presented itself. On the one hand teachers complained about the volume of material we thrust upon them; but on the other hand, asked for more outside materials.

(4) Anthropology deals with several critical or sensitive issues. Two of these are race and human evolution. The reaction by teachers to these two issues has been somewhat of a surprise. We have received many inquiries concerning whether or not we were going to have materials on race. Most came from outside the South and seemed to be asking us if we would be permitted to do so. We have almost no expressions of fear by Southern teachers over the possibilities that we might.

Human evolution emerged as the more important of the two issues. Teachers attending the 1965 Summer Institute indicated that evolution was the most controversial part of anthropology. One-third of the teachers stated that community pressure would prevent their teaching the evolution of man. Another third believed that evolution could be taught only if the term "evolution" was avoided. Some said that it could be taught as a "theory" but not as a "fact." At least three states, Arkansas, Tennessee, and Mississippi, maintain laws against teaching evolution in the public schools. One urban middle class area school dropped out of our program when it was discovered that the unit on Old World Prehistory contained a section on evolution.

Because evolution was so frequently mentioned as an issue, some members of the project entered into a study of this problem. Several teachers reported calls from parents but as far as can be determined none were subjected to great pressure nor did any eliminate the section from

the unit. However, some teachers expressed concern when they received a questionnaire concerning their attitudes related to religious fundamentalism and the teaching of evolution. It became necessary to issue a statement that the inquiry was technically not a part of the project. It was found that teachers who were more orthodox in their religious beliefs not only perceived a conflict between these convictions and the concept of evolution, but scored low on their knowledge of evolution.

The critical problem is not the attitude of the teachers but how this attitude might be reflected in the students learning. Statistical analysis of the data indicated that there was no relationship between teacher religious involvement, perception of conflict with evolution, information concerning evolution, and student information concerning evolution. Three alternative conclusions may be drawn concerning these relationships: (a) teachers did not convey their attitudes of conflict on the topic to their pupils, (b) the pupils access to the written materials resulted in rejection of the teachers negative attitudes, (c) the items used to measure student information concerning evolution did not touch on the sensitive aspects of the concept of evolution.

(5) The problem that emerged with the concept of evolution suggests an additional problem. Regardless of the care and accuracy exercised in the preparation of materials, there is still the factor of how the teacher presents the material to the pupils. It has been recommended that systematic procedures be developed to observe the way teachers present their lessons, modify and adapt the materials to meet the needs of their pupils, and supplement the existing curriculum. Particular attention interest would be procedures used in teaching pupils of different ability levels and cultural

or socio-economic status. We should also develop means for studying how learning anthropology is reflected in the pupils' attitudes toward themselves and other people.

(6) The pattern of packaging the units is a problem that is under constant consideration. The question is that of designing a body of materials that will provide the maximum utility. What type of art work can be done quickly, inexpensively, and be an effective teaching media? What should be the size and complexity of teacher background essays? How many different items should be in the package? Teachers seem to prefer that the number of separate items that must be handled be kept at a minimum.

(7) The final problem to be discussed is the future of the units. There is at the present time a great wave of interest in including anthropology in the elementary grades. Is this a passing fad or a definite trend? The experience of the Anthropology Curriculum Project at the University of Georgia demonstrates the teachability of anthropology in the lower grades. Two factors seem to be important. First, the units will have to go commercial. Because of the short duration of the project and bureaucracy of federal financing, quantity distribution will have to be done through regular text book publishers. Second, the introduction of anthropology is an educational innovation. There is much to be learned about the strategy of educational innovation. The crucial problem is diffusion and adoption. The culture of the educational process is a fertile field of study. However, this much is certain. Anthropology will win a permanent place in learning experience of children only if there is maintained continuing cooperation between anthropology and education.